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Price Threepence

THE NEXT DECADE

The Truce

ABOUT a fortnight ago, at the end of a speech full of criticism of the Western powers, Mr. Malik, the Russian representative at U.N.O., threw in just a hint about the possibility of a truce in Korea. The truce is on the way. Everyone knew, when Mr. Malik made the suggestion, that there was a great deal behind it. But the silly, petty game of pretence, and the superstitious genuflection before ideologies must be played and made to the end. However, mankind must be thankful for small mercies, and if a truce is accomplished in Korea it will not be a small mercy. Mr. Malik, or anyone else, can have all their surrounding obscurantism if only occasionally they will see the light, and in time to save mankind from terrible peril. At such a period of hope it is possible to begin to think about the future.

The Six Years' Peace

A clear enough pattern is now discernible in the major international events of the past six years. Russia at the end of the war was the strongest armed nation in the world. Unexpectedly, her ruling class had kept their Communist ideology uninfluenced by the West. To a surprising degree the intellectual faith of Communism was entire, and consequently, of its very nature, was ready to be aggressive and fanatical where it could be. In the countries bordering Russia, in the West, where for one reason or another, social stability—what there was of it—had been broken by the war, "peaceful" Communist revolutions were carried through by remote Russian control. The last of these revolutions took place in Czechoslovakia. This country, no doubt, if left alone, could have accomplished her own democratic emergence from the results of the war. But she lived practically and ideologically within the shadow of Russia. There was no democratic resistance movement powerful enough to prevent a totalitarian revolution, and in this country took place the last "peaceful" assumption of power by Communist forces. Here ended the first post-war phase of aggressive Communism supported by the dominant weight of Russian armed power.

The Outrage

The second phase began in Korea. For the first time Communist controlled forces broke out from a well-defined frontier and attempted, in the name of Communism, the subjugation of an area thoroughly well understood to be under the protection of the Western powers. The North Korean attack upon South Korea was the first outrage of armed Communism against the areas of the world which rejected it. For, in the circumstances of twelve months ago, the North Korean attack was not merely one against South Korea but against everything the West stood for, epitomised in the idealism of the United Nations. This first outrage of Communism from behind certain barriers was planned with considerable subtlety, otherwise, probably, it would not have been made. It called for

instant decision of action among all the democratic powers. It demanded, too, that this decision should be made about an area where no obvious strategical interests of the Western powers were held in jeopardy. But under the instant lead of America (the only Western country with power to lead), almost unanimously the democratic nations of the United Nations reacted. They met the first armed attack of Communism with armed force. The armed force after twelve months of fighting has proved successful. Aggressive Communism using the instruments of war is back from where it started.

The Pattern

This has been the pattern of international events during the past six years, a pattern dictated by the ideology and the armed capacity of Communism under the lead of Russia. First, internal revolution in countries where this could be carried through without fear of major international complications, secondly, under seemingly propitious conditions the attempted break-out of aggressive Communism from behind its international frontiers.

But into this pattern has been injected forces that demand attention if a true picture of events is to be drawn. The peoples of the world have not been quite the blind sheep they appear to be and in their hatred of war have made their influence felt. This has been a powerful force influencing events. And secondly, the rulers of the world within their various faiths have shown considerable restraint. This is as true of Russia as of the West. Russian intentions must be understood within the drive of the faith that dictates them, and if within that faith restraint is exercised, that is a sign of hope. Russia has not intervened with all her might in Korea. The democracy of America, under the lead of men exercising power, squashed MacArthurism—in so far as that stood for an extension of the Korean war. That too was a profound exercise of restraint. So, in this sixth year of an unhappy peace, with great psychical influences sweeping across the world, world peace has been maintained. On the whole that has been a great accomplishment. What does it show for the future?

The Hope

It must be remembered—it is so often forgotten—that the world of the nineteen-fifties is different from any other epoch of history. Mankind in other epochs has never been faced with war as an instrument of the total destruction of civilisation. In the past it served the ambitions of kings or the policies of states. Kings could still hope to be alive at the end of the wars and states could still remain in existence. That hope no longer remains true for the modern counterpart of kings and for modern states. War, on a world scale, is no longer an instrument of policy for anyone—it is just a blind leap in the dark towards destruction, and nobody knows what could come out of it. This brutal fact alone, the fact

of terrible force, acts as a restraint upon world rulers. They are not quite madmen, although at times they seem to be. And within this novel condition of the nature of war in the nineteen-fifties, the common people still feel and they still have a conscience; in spite of everything they cannot be ignored. The terrible cry of peace heard on all sides, terrible because it rises from such a passionate demand and can be so gulled and deluded, cannot be ignored by powerful men. The forces that govern the world are still instinctive and emotional, and those forces—as in the past—can work for good as well as for evil. If the coming decade is to be judged by the movement of human forces during the past six years, inchoate and evil even as they have often been, it is reasonable to suppose that peace on a world scale, at least, can be maintained—and if maintained for that period then mankind may indeed have a glorious future before it.

THE FOUNDATION OF A UNIVERSITY

A Unitarian Story
By F. Kenworthy

(Unitarians have played a very important part in the foundation of modern universities; the following is the substance of an address delivered at Cross Street Chapel, Manchester, by the minister, the Rev. F. Kenworthy, B.D., on May 27, 1951. This Sunday began a week of celebrations commemorating the foundation in 1851 of Owens College, which has grown through progressive stages into Manchester University.)

THE CENTENARY of the foundation of Owens College holds a peculiar interest for members of Cross Street Chapel because notable Chapel personalities, ministers and laymen, shared in the enterprise. They shared in educational experiments which were forerunners of the College; then, under John Owens' will, in its actual foundation; and again in its later development.

Dr. H. McLachlan in "The Unitarian Movement in the Religious Life of England" called our provincial universities a "happy by-product" of the Industrial Revolution. The new urban populations in the Midlands and the North were vigorous and progressive, but divorced from the ancient centres of learning; they needed centres of their own. Moreover, because many of these people were Nonconformists, who, ever since the seventeenth century Test Acts, had been debarred from the Universities, they saw to it that when their own centres were built, toleration should be the chief cornerstone. They also brought to the new foundations the valuable educational principles they had been discovering in their own Academies.

These Nonconformist Academies were a creative answer to a repressive law. Soon after the Act of Uniformity of 1662, any man who refused to subscribe to the Thirty-nine Articles was debarred, as teacher or student, from the only two Universities, Oxford and Cambridge. The earliest dissenting ministers were men of learning and principle; many were alumni of the ancient universities; some had been tutors there. They would not see their children deprived of education. Although it was contrary to the law, they opened schools and academies in every part of the country. Cross Street Chapel is connected with one of the earliest academies, founded in Manchester in 1699 and conducted by John Chorlton, assistant and then successor to Henry Newcome, the chapel's first minister. In the eighteenth century, the Nonconformist Academies grew in numbers and influence, and the best were not much below university standard. Their primary aim was to provide an educated ministry, but towards the end of the century the more liberal were accepting laymen.

In his book *Portrait of a University*, recently issued to commemorate the Centenary, Professor H. B. Charlton speaks of the period of preparation before Owens College was founded. The Industrial Revolution made Manchester men view knowledge as materially valuable and education as a practicable ideal. There arose in Manchester, between 1780

and 1851, many educational ventures. Amongst them were the Literary and Philosophical Society; the College of Arts and Sciences; the Manchester Academy; the Royal Manchester Institution; the Mechanics' Institution; and the Royal Medical College. In these, Unitarians, members of Cross Street Chapel, played their part. The Literary and Philosophical Society began at the home of Dr. Thomas Percival; its first secretaries were Dr. Thomas Barnes, minister of the Chapel, and Thomas Henry, F.R.S., a Trustee. Dr. Percival was chiefly responsible for the second Manchester Academy; its first tutors were Dr. Barnes and Ralph Harrison, ministers of the Chapel. Professor Charlton describes this Academy as an approach to Owens College. The curriculum prepared students for the ministry and professions and for civil and commercial life.

Dr. Barnes' inaugural address was characteristic of Liberal Dissent at the time. The Academy was open to all who wished to enjoy the advantages of science unfettered and free. "You regard it as your duty, you demand it as your birthright, you glory in it as your privilege, to judge for yourselves on every subject of science, and, above all, of religion, and act according to your own convictions". This freedom, both of entry and of opinion, was to be preserved later at Owens College, a project which Unitarians generously and enthusiastically supported.

John Owens was a successful manufacturer, born in Manchester. He was an Independent who later worshipped in an Anglican church but without recanting the Nonconformist attitude of mind. He died in 1846 and by his will endowed a college—Owens College. His executors were George Faulkner, an Anglican, and Samuel Alcock, a Unitarian, and his will was drawn up by J. P. Aston, a Unitarian lawyer. The College was to provide the usual university curricula, but had two fundamental, immutable rules. To take the second first: the institution should be open to all, without respect to place of birth, and without distinction of class, provided that, if vacancies were scarce, preference should be given to Manchester children. The first rule enshrined the principle of non-subscription to creeds: the students, professors, teachers, and other officers connected with the institution were not required to make any declaration as to, or submit to any test whatsoever of, their religious opinions, and nothing was to be introduced in the matter or the mode of instruction in reference to any religious or theological subject which would be reasonably offensive to the conscience of any student.

Ultimately, Oxford and Cambridge also abolished religious tests after a bitter struggle. All the Owens' trustees, though some were Anglicans and Conservatives, were agreed on non-subscription to creeds. Of the thirteen original trustees, four were members of Cross Street Chapel—Samuel Alcock, James Heywood, F.R.S., John Benjamin Smith, and Mark Philips, M.P. for Manchester.

The trustees appointed the Rev. Alexander John Scott as the first Principal. Mr. Scott was a son of the manse and had been minister of a Scottish Presbyterian Church, but in 1831 was charged with heretical opinions (i.e. Unitarian) and deprived. He later became Professor of English Literature at University College, London, though he had continued to preach heresy. From there he came to Manchester; to appoint a man of his religious views at either Oxford or Cambridge at that time would have been inconceivable.

The connection of Cross Street Chapel with Owens College may be further illustrated with the aid of Dr. H. McLachlan's *Essay on Cross Street Chapel in the Life of Manchester*. The Library began with a donation of 1,200 books by James Heywood. The daughters and son-in-law of John Benjamin Smith endowed a Chair in his memory. The first Women's Hostel—Ashburne House, as it then was, in Victoria Park—was given by R. D. Darbishire, a chapel trustee. Another Cross Street man, Dr. Henry Edward Schuch, left in his will £20,000 for chemical research, and his laboratory was removed from his home at Kersal and re-erected as a research laboratory close to the science department. In the present century, the chapel provided the University with two Treasurers, Hermann Woolley and A. E. Stiefel, and one Chairman of Council, Arthur Henry Worthington, for long Secretary and then Chairman of the

Chapel Trustees. Both Mr. Steinthal and Mr. Worthington were given honorary doctorates, and the Worthington Hall bears the name of the latter.

So we may with pride recall the contribution made by Cross Street Chapel men to the advancement of learning in Manchester. Of course they played their part along with others. But we can justly claim that our liberal dissenting forefathers have helped to make a great achievement. We shall discard certain of their convictions only at our peril—their loyalty to truth, their respect for tolerance, their devotion to the search for knowledge in the freedom of the human spirit, and their certitude of a spiritual interpretation of human life and destiny; it is from God that men receive all their talents of mind and body, and to him they must render them in careful stewardship.

JOSEPH ARCH AND THE UNITARIANS

By R. D. Woodall

THE approaching 125th Anniversary on November 10 next of the birth of Joseph Arch, the founder of the National Agricultural Labourers' Union, and one of the first working men to serve as a County Councillor and as an M.P., recalls that Arch had many friends amongst the Unitarians.

When on Good Friday, 1872, Arch founded the Warwickshire Agricultural Labourers' Union, he found a supporter in Jesse Collings who was Unionist M.P. for Bordesley from 1886 till 1918. A Unitarian, Jesse Collings, leader of the "Three acres and a cow movement" served as a delegate for Arch's Union. Strongly supporting Jesse Collings's campaign for allotments, opened after Collings's election as M.P. for Ipswich, Arch also supported Jesse Collings in his demand for the extension of the franchise to the agricultural workers, not granted till 1884. Two Unitarians, Joseph Chamberlain and Jesse Collings, were Arch's sponsors, when he entered Parliament in 1886. Like Arch, Chamberlain believed farm labourers had the right to exercise their full rights as citizens, although only too often they lived in tied cottages.

Describing in his Autobiography how sympathetically an elderly Unitarian minister presided at one of his meetings at Leicester, Arch had many supporters amongst Unitarians, because of his criticisms of the excessive power then exercised by Anglican clergy in the countryside.

In the days when compulsory education had been introduced he fought the village parsons who expected parents of children of school age to go to them to get a note sanctioning the admission of their offspring to the village church schools. When Arch was told that one of his daughters had been told by the parson's wife, "We don't allow poor people's children to wear hair nets with beads", he insisted that his child should wear the hair net at school and let the parson's wife know, that, if she pulled off his child's hair net, she would be summoned.

As a child he had been taken to a dissenters' meeting in an old barn at Barford. He revolted against Anglicanism because, in the parish church he knew as a child, the gentry were curtained off from the farm labourers during ordinary Services and because at the Communion they even insisted that the farm labourers in their smock frocks should be the last to go to the Communion table. Arch in his Autobiography claimed "Like my good mother before me I was a Nonconformist by nature and by conviction". "I hold", wrote Arch, himself a much travelled Methodist local preacher, "that a man's religion should be more in his life than on his lips". Believing in what he called practical Christianity, he was well enough versed in theology to use it to good purpose, as on the memorable occasion when Bishop Elliott, of Gloucester, implied in a speech that the best place for men like Arch was the horse pond. Arch replied by saying, "I have a good mind to lay a heavy indictment against the Bishop. He appears to believe in adult baptism which is contrary to the doctrine of the Church of England".

"Unless I am mightily mistaken", added Arch, "Dr. Elliott repeated in Episcopal sackcloth and Lenten ashes for that idle speech".

Arch like many Unitarians respected Charles Bradlaugh, the sceptic who in the eighteen eighties fought a hard battle

to secure the right of the atheist to serve as a member of Parliament. Describing Bradlaugh who sympathised with Arch's Union Movement as "A man of principle" and as "A great statesman", he even won the admiration of the Roman Catholic, Cardinal Manning.

A champion of the under dog and of the farm worker at a time when many were earning less than ten shillings a week, Arch had a vision of the future "When prince and peer and peasant shall combine and co-operate for the good of one and all". To his fellow men his last message was "Courage and work for Union, the union of the world".

Arch himself was a typical self-made man. Born at Barford, Warwicks, he started work at the age of nine as a crow scarer and soon graduated to be a mower, stable hand and ploughman. Earning a good living as a travelling hedge cutter and marrying at the age of 21, Arch who was father of seven children did not start his Union work till he was 46. Described by Justin McCarthy as "The emancipator of the agricultural labourer", he was M.P. for North-West Norfolk from 1885 till 1886 and again from 1892 till 1900. Living to the great age of 93 he wrote his Autobiography over half-a-century ago, the preface to which was composed by the Countess of Warwick. Elected a County Councillor in 1889 in the first County Council Elections, Arch lived long enough to see many of the reforms he advocated carried out and he outlived most of the prejudices which had been stirred up against him. One of the characteristics of his Trades Unionism was the religious tone given to many of the meetings by the use of hymn and traditional song tunes for the Agricultural Workers' Union songs.

SIN, SCIENCE AND RELIGION

By Eric Glasgow

THE outstanding feature of these days is the strength and dominance of the tide of reaction against modern tendencies in theology, education, criminal science, and indeed all thought relating to the nature and destiny of man. This is not at all surprising or mysterious, since it has so often happened that a profound threat to establish ideas, such as Communism forms, has evoked a rather panic-stricken retreat into the past, and a blindness to the merits of progressive thought of any description. Heaven knows, there is plenty of excuse for such a failure of nerve at the present time. We can no longer cherish the sweet Victorian belief that with the advance of freedom and knowledge mankind will rise above cruelty and cast out the remnants of barbaric ancestry. We have seen the evil which lurks not far beneath the surface of civilisation, and faith in mere humanism is accordingly hard to maintain.

There is no harm in being reminded that progress is not automatic, that watchfulness and effort can never be relaxed, and that scientific advance can be positively dangerous if it conceals moral stagnation or decay. To assert the self-sufficiency of the individual is to repudiate God, and a vivid realisation of the need for a more theocentric outlook is obviously a big step in the right direction. It is equally beneficial not to evade the existence of sin, the need for salvation, and the limitations of reason. These are not so easily recognised in the calm of, say, a university lecture-room, but they are thrust very uncomfortably forward in the upheaval of war or civil disturbance. Hence, theologians from countries which have felt the brute horror of war are less inclined to be optimistic about human nature than those who have escaped this harsh experience.

If we turn to the challenge of scientific investigation and discovery, we must equally conclude that the hardening of the religious front in face of it is to some extent justified. Credulity and superstition can be expressed in scientific as well as religious terms, and faith in science can be as massive and deadening a substitute for thought as any dogmatic religion, since it excludes awkward questions and is shallow enough not to strain intelligence, at any rate in the popular guides to scientific subjects which are now so much more widely read than devotional literature. The whole climate of our age is steeped in the scientific outlook, and so our approach to religion is apt to suffer from unconscious bias, as though scientific truth were the only kind of truth attainable. So often we tacitly assume that science can explain

everything, and when new knowledge is revealed we regard it as more revolutionary than it really is.

What science generally does is to provide significant data which can and must be woven into the fabric of religion once their credentials are secure, and this process tends to be less corrosive of essential ideas than it would seem to be at first sight. Science has a great contribution to make to our understanding, and it is necessary both to remain receptive to the results of its patient research and to beware of allowing, in Charles Kingsley's words, Madam How to gain the standing which should belong to Lady Why.

But a return to the blinkered credulity of the Middle Ages is certainly not an attitude likely to promote truth, unity and integrity on any broad basis. Science provides the dynamic factor in the progress of human thought, and to reject it because the power it affords could increase the scale and intensity of evil is to abandon faith in human nature. One of the most disheartening features of history is the bitterness arising out of the reluctance of organised religion in general to admit that it has not final and absolute truth, and consequently is not bound to oppose whatever may be new in scientific knowledge. Again and again there has been conflict between the two outlooks, ending usually in delayed and half-concealed acceptance of what was once vehemently condemned. If it is wise to stress the need for religion, the deficiencies of materialism and of human self-reliance, it is also wise not to turn away from the resources and discipline of science. Science, like politics, is only dangerous if it breaks loose from ideal values, and religion, by ignoring it or repudiating it, would be doing its best to ensure that that happened.

CHRISTIANITY AND SOCIAL SCIENCE

By John Rowland

THERE have been few enough people in recent years who have made any attempt to relate religious belief with the newly-developing science of sociology. Dr. J. V. Langmead Casserley, author of *Morals and Man in the Social Sciences* (Longmans, 12s. 6d.), has a great advantage over most of his contemporaries in this matter, in that he is a minister of the Church of England and is also Lecturer in Sociology at the University College of the South-West, Exeter. In other words, he can look at this problem both from the Christian and the sociological point of view.

And what conclusions does he reach? These are not easily stated with the comparatively brief space which is all that I can expect to command in these columns, even on so important a topic. One point of his which seems worthy of attention is that sociologists would probably agree that "our troubles are due to the way in which the social sciences have lagged behind the natural sciences", taking chemistry, physics and the like as the "natural" sciences. It is certainly true that psychology, sociology, and the social sciences have never yet reached the completeness of the older sciences.

Dr. Casserley, however, would suggest (looking from the directly Christian point of view) that a stronger case can be made out for the idea that what is wrong with our world is that scientific and technical developments have outstripped moral and ethical advances.

After all, the real problem of the twentieth century, in the international and political field, is that there is a split in the human race, typified though not caused entirely by the split between the U.S.A. and the U.S.S.R. Unless that split can in some way be healed, the possible progress which might come in the second half of the twentieth century will not be achieved.

And then possibly the most important suggestion made by Dr. Casserley is this:—

"Christian thought at this critical juncture in the history of our civilisation is the only intellectual force capable of interpreting our variegated culture as a single coherent idea and thus supplying it with the unity and consistency which it now so sorely needs."

Sociology, after all, may be merely interpretative, describing a civilisation as it sees it, or it may be one of these sciences which are experimental. If we try to apply sociology,

the science of society, in an experimental way, we may easily land ourselves in something like the nightmare world of Aldous Huxley's *Ape and Essence* or George Orwell's *Nineteen Eighty-four*. And, as a Christian sociologist, it seems certain to Dr. Casserley that only an insistence on the permanent values set out by Christianity can save humanity from the abyss. For this reason, at any rate, his book deserves attention from thinkers of all schools.

NEWS FROM THE WEST

From our Western Correspondent

THE CURRENT issue of the *Western Union Chronicle* contains a forthright article by the President of the Western Union, the Rev. J. H. Coram Davies, entitled "Our Critical Situation in the West". The writer points out that there are 25 Unitarian and Free Christian Churches in the Western area, all proud of their independence in thought and worship and government. "But when independence is a misnomer for parochialism and an unwillingness to share in the larger fellowship, that counterfeited independence is a curse and not a blessing". Whereupon the writer proceeds to argue in favour of the "linking" of sister churches, whereby one Minister might serve two or even three neighbouring churches, to the advantage of all concerned. "Surely it is better to have one Service, where all the worshippers meet in prayer and fellowship, than two Services, morning and evening, where the two congregations are complete strangers to one another", he suggests. He ends on the note: "Despite the critical situation, let us take heart in the knowledge that the sun only sets in the west to rise again".

The Annual Meeting of the Western District Women's League was held at Trowbridge. The Evening Service was conducted most ably by Mrs. Arnold Thomas. The President of the G.A. was amongst those present.

Bridport records increased attendances at the Morning Services, due to holiday visitors. Cheltenham is running a series of Festival Services, including an Old People's Service at which the Lessons will be read by the Mayor and a local M.P. These Services have been well advertised, and the local Publicity Committee is doing excellent work. Large congregations attended the School Anniversary Services at Ilminster when Dr. Gray-Smith, of U.S.A., was the preacher. The Crewkerne Sunday School Anniversary will take place shortly, with the Rev. Arnold Thomas as preacher. Despite unfavourable weather a very successful Garden Party was held at Sidmouth and a similar Party is being arranged at Plymouth. For the Children's Day at Trowbridge, on July 8, the special preacher will be the Rev. H. H. Cheetham. A scheme for the linking of the neighbouring congregations at Taunton and Bridgwater has been suggested, and the District Minister, the Rev. G. Randall Jones, visited both congregations recently to commend this scheme to the earnest consideration of those concerned.

ANNUAL MEETINGS OF LANCASHIRE AND CHESHIRE PROVINCIAL ASSEMBLY

THE Annual Meetings of this Ancient Assembly were held on June 26, 1951, at Hyde Chapel, Gee Cross, Hyde. The Preacher at the Divine Service was the Rev. F. Kenworthy, of Cross Street Chapel, Manchester. Mr. Kenworthy took as his text these words from Paul's letter to the Galatians:—"For freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage . . . for ye, brethren were called for freedom".

During the sermon the Preacher said that no group of people in the long history of the Christian Church had laid greater stress on the idea of freedom than had Unitarians and Free Christians. It had been their task to protest against fixed standards of creed and of conduct. Their task had been to carry to its logical conclusion the message of the Reformation—The Priesthood of all believers—and with this in mind they tried to create a completely free religious community free of creed, book, civil or political authority.

Had this Great Experiment been a failure? It is up to all those who hold dear this Free Religious Faith to see that they "be not entangled again in a yoke of bondage".

Before the Annual Business Meeting and after a most delightful luncheon, which was served in the Hyde School, the Mayor of Hyde, Councillor H. A. Taylor, J.P., offered a civic welcome to the Assembly. In his short and hearty greeting, the Mayor said that it gave him great pleasure to welcome the Assembly, and also gave him the opportunity to pay tribute to all the men and women who had received its charter 70 years ago. The Mayor made mention of many of the Hyde Chapel congregation who had served on the Council and had held the office of Mayor. In his closing remarks Councillor Taylor took the opportunity of thanking the Hyde congregation for all that they had done for Hyde.

In his reply to the Mayoral welcome Mr. T. W. Roberts said that there had been a long and close association between the Assembly and Hyde Chapel. Mr. Roberts pointed out that the names of Ashton, Hibbert, Thornley and many others were deeply engraved in the history of the town. He hoped that these close associations would long continue both to benefit the Assembly and the township.

of Hyde. In his Presidential address Mr. T. W. Roberts gave a resumé of his activities during his year of office; he went on to remark that, in common with other denominations, we were handicapped by a shortage of ministers, and that this was not unrelated to the burning problem of stipends. The Church had a moral responsibility to see that its minister was not anxious about the material welfare of his family. Mr. Roberts pointed out that in certain cases the youth driving a farm tractor was earning more than the minister. The challenge was to the laymen. The question was: "a live ministry or dead bricks and mortar?"

Reporting the result of the Election, the Secretary announced that the Rev. F. Kenworthy had been chosen without opposition to be President and the Rev. H. G. Woodford would be the Preacher at the 1952 Assembly Service. A vote of thanks was moved by the President Elect to the retiring officers and to the Hyde congregation by the retiring President.

Tea was served in the Hyde School and there followed the usual Public Meeting in the early evening. The speaker was Mr. S. B. L. Jacks, of Styal, who took as his subject "The test of the Common Man". Shortly after the Second World War there had been much talk of the age of the common man having arrived. We felt we were witnessing one of the great transformations in the affairs of man which had appeared from time to time in history.

After the First World War the talk had been about "Land fit for heroes to live in". Time had proved that only heroes could live in the years between the wars! Was "the age of the common man" going to meet the same fate as "the land fit for heroes"? The common man must be told that he was in real danger of making a mess of the age he had inherited. He lacked the principles and the sense of responsibility needed to defend his inheritance. Thus the way was open for all kinds of evils—mental, moral, and political. There was far too much of the "couldn't care less" attitude about, and this he traced to the welfare state which had almost killed the ability and the habit of self-help.

There is no doubt that the Assembly, 1951, will live in the memory of many a minister and lay delegate. The day was fine, the hospitality was superb, and the meetings and divine Service inspiring from beginning to end.

FAITH AND FREEDOM

WITH the appearance of this Summer Number the Editor sees the twelfth issue and the completion of his fourth volume. By way of friendly criticism we wonder whether he was determined that this number should eclipse all its predecessors in intellectual quality, for it certainly is quite free from any concession to the weaker brethren and the merely average lay intelligence! Mr. Redmond Anderson continues and concludes his intriguing but (for the most part) highly technical exposition of "The Fourth Mysticism"; Dr. A. E. Morgan writes gloomily about the outlook for Religion, without a glimmer of evidence that he is aware of the gallant struggle of our churches to present and maintain a rational faith and worship; Dr. E. L. Allen grapples afresh with the mystery of God's finitude or infinitude in the face of evil, moral and non-moral; Professor Hall (U.S.A.) writes suggestively of the fundamental relation between Law and Religion. Lighter fare is provided in Professor Simon's interesting short article on the recently discovered Dead Sea scrolls. Two book reviews by the Editor and Dr. Rattray, the latter in biological conflict again with Professor Hardy, complete this substantial shillingsworth.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

Sir,—Unwilling as I am to revive correspondence about the colleges, I do not think the final paragraph of Mr. Price's note appealing for funds for the Unitarian College should go unchallenged. What some of us Unitarian laity—the laity which is always being asked to foot the bill—think, is that the education of our ministers should be so ordered that expenses of administration should be kept at a minimum. Therefore any scheme that entails two buildings, two principals, two organists, two bursars, two cooks, two scullions, etc., is at fault. Much better, if complete union is impossible, would be two colleges sharing the same premises, employing the same principal, organist, bursar, cook, scullion, etc., and so drastically cutting overhead expenses.

Many of us believed that the founders of a scheme of co-operation (I object to the jargon "union" with its improper innuendoes) intended that no appeal to the public would be necessary. Now at the very outset we are told that the success of the U.C.M. Appeal is of paramount importance to the success of the scheme. This shows the failure of the committee to grasp the real financial problem of the denomination. Like ministers, the laity is faced with rising costs, rising taxation, and often falling incomes. Many of us have at heart the problem of the miserable stipends paid so many of our ministers and I for one feel that what funds are available should be used to raise these to a minimum of £200 per annum. Instead we are asked now to subscribe to a scheme for keeping going two different establishments in which to educate a handful of students. This is a burden which should not be placed on our

shoulders. If our ministers would remember the problems of the laity, perhaps they would come nearer filling the empty pews.—Yours,
Oakfield, Perry Lane,
Liverpool.
Anne Holt.

WAR AND PEACE

Sir,—How right you are when you say (June 30) that "For justice to exist the power behind justice must be greater than any other". One could wish that some of our pacifist friends would firmly grasp that essential truth. The letter which you publish from the General Secretary of the Peace Pledge Union makes one wonder whether he has fully considered all the implications of his attitude. Would he, for example, abolish the police force, and if not, why not? It is no use for him to answer that the police force is a civilian body and not in the habit of employing violent means. In the last resort the police force can and does use all necessary force, including the use of lethal weapons, to carry out its purposes; only the other day a desperate criminal was shot and killed by police bullets. And of course in the last resort the civilian power of the police is backed by the military power of the army.

The pacifists do not seem to realise that in trying to abolish military power they are in effect opening the gates to anarchic violence.—Yours,
Shrewsbury.
A. Broadbent.

Sir,—I must thank both Mrs. Savage and Mr. Hinkins for their letters on June 23. The spirit of them takes one back to the old and noble Unitarianism which during last century initiated in alliance with the Friends all the great reforms in U.S.A., including the Abolition of Slavery, orthodox churches waiting until these had become respectable.

Can it be that we, too, are now only respectable, not respectable?

Mrs. Savage expresses exactly what so bitterly disappoints me in our twentieth century church. We have survived persecution, and now are losing the message which made persecution worth while.

As to our souls, they will look after themselves if we forget them and think of saving the world from destruction. MacArthur said it would not matter if England were bombed to pieces, as we should form quite as good a base for U.S.A. to bomb Russia. Perhaps he was right, and the kind of England Unitarians are supporting can well be spared.—Yours,
Cheltenham.
Theodora Mills.

Sir,—Brevity is the soul of wit, it is also a source of obscurity, which must be the reason why John Hinkins has made just no contact with my argument and is befogged about its implications. (a) Civilisation cannot live and move on the integrity of the philosophic category of cause and explanation; simplification is utterly necessary to its ethical judgments and judicial procedures. So it is that the man who throws the match into the gunpowder barrel is held responsible for blowing up the house and its inmates, also the man who makes no effort to restrain him because, perhaps on "Christian" principle, he objects to force and a fight, but not the maker of the match or the barrel or the gunpowder nor the builder who constructed the house of combustible materials. (b) A saved soul does not behave like a cat, or a bug on a rug for he is a whole personality actively exercising many functions—religious, moral, social, aesthetic, political—through the appropriate institutions created for these purposes. The Church as such has a quite unique purpose, with the derivative and subsidiary function, to inspire the right spirit for participation by its members in the other institutions and an objective handling of the issues, but as a church, to usurp their functions. There is ample Church history to demonstrate the havoc, spiritual and political, wrought by its authoritative direct action in the name of Christianity. Yours,
R. Nicol Cross.

INTERNATIONAL RELIGIOUS MOVEMENTS

Sir,—Mr. Crampton raises a question as to whether the separate existence of two international bodies, the International Association for Liberal Christianity and Religious Freedom and the World Congress of Faiths, can be justified.

I should like to stress that the purpose of these two bodies is somewhat different although there are people who belong to both organisations. The I.A.R.F. brings Liberal Christians together. The World Congress of Faiths is striving to bring men of different faiths together. "It provides a common platform on which all the great faiths have met and are invited to meet in sympathy and understanding—a platform where each religion, while fully free to emphasise in its own way and with its own colour, richness and variety the ground common to them all, can do so without compromising in loyalty to its own ideals and inspiration".

Friendly relationships have always been maintained between the leaders of the two movements. Both Dr. Alfred Hall and Rev. Stewart Carter who have been active in the I.A.R.F. leadership, have been active supporters and participants in activities of the World Congress of Faiths, while members of the I.A.R.F. Secretariat in Holland, such as Professor Blacker, have allied themselves with the W.C.F. work in that country.

If what Mr. Crampton is really saying by his letter is that he feels Liberals in all faiths should strive to come closer together then I heartily agree and would add that a good deal of progress is being made towards this goal.—Yours,
Arthur Peacock.

Chairman, W.C.F. Festival of Britain Committee.

THE INQUIRER

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GENERAL ASSEMBLY COUNCIL QUARTERLY MEETING

THE President, Rev. G. Randall Jones, presided over the General Assembly Council Meeting, held at Bell Street Mission, London, on Friday, June 22, 1951. After the Opening Devotions, conducted by Rev. A. W. Vallance, the Chairmen of the Departmental Committees presented their reports and the President spoke of his official visits to the churches during the past three months. Mr. R. P. Jones, the Hon. Treasurer, submitted the statement of accounts and other financial matters.

The Council agreed that the Annual Service and the Meetings of the Assembly for 1952 be held at Leicester, Great Meeting, on April 15-18. The University Hostels have been booked for the accommodation of delegates and ministers attending the Annual Meetings. The recommendations of the Programme Sub-committee concerning the Essex Hall Lecturer, the Preacher, and the speakers were approved. It was decided to have a special session on "Religious Education of our People", led by Rev. H. H. Cheetham, the Secretary of the Religious Education and Youth Department. The Welcome and Recognition Service of the Assembly for students entering the ministry this year will be held at the Church of the Messiah, Birmingham, on Friday, October 26, with Rev. E. E. Wrigley as Preacher.

Reference was made to the plans of the new Essex Hall now being prepared by Mr. Kenneth Tayler, of Hampstead. The Meeting approved the list of requirements of the General Assembly in the new Essex Hall prepared by the Headquarters Staff.

Rev. E. G. Lee, Chairman of the Overseas and Foreign Committee, moving his Committee's report, expressed the indebtedness of the Council to Rev. Kenneth Twinn for the report on his visit to the Free Religious and Unitarian Groups in Germany. The findings based on the report, including the suggestion that we co-operate with the International Association for Religious Freedom in the training of suitable German theological students, were approved. It was also agreed that all official visits of German Youth Groups to our churches should be organised through the Youth Department of the Assembly. Approval was given for the launching of an appeal for £400 in order that the L.A.R.F. Congress of 1952 may be held in England, probably at Oxford.

A scheme for making loans to congregations for the provision of essential furniture of manse to be occupied by students entering the ministry was adopted. Rev. W. Waddington, Chairman of the Church Aid and Development Committee, referred to the printing of a new Publicity Poster for display in church vestibules; it will be on sale in the autumn at a cost of 1s. 6d. per copy. The Manual of Church Publicity was being reprinted as the first edition was sold out.

The Publications Committee is issuing in the near future a new series of three-fold propaganda leaflets on various aspects of Unitarianism and a reprint of Rev. M. Barr's *The Great Unity*.

The plans of the Religious Education and Youth Department included the organisation of Regional Film-strip Libraries, the holding of Workshop Projects this winter, and a Summer School for Teachers at Manchester College, Oxford, in August, 1952.

Mrs. G. Burnett and Mr. K. Treacher were approved as representatives of the S.S.A. and the U.Y.P.L. on the Council respectively. The Council received with regret the resignation of Rev. J. H. Coram Davies owing to his appointment to the pulpit of the Church of the Divine Unity, Newcastle; Rev. W. M. Long was co-opted to fill the vacancy.

The Meeting concluded with the President and Miss D. Tarrant expressing good wishes to the two Secretaries and Rev. H. S. Carter on the eve of their departure to America to attend conferences.

The next meeting of the Council will be in Birmingham on Friday, October 26.

H. H. C.

MANCHESTER COLLEGE, OXFORD

THE 165th Annual General Meeting of the Trustees of Manchester College, Oxford, was held at the College on Tuesday, June 19. Professor F. J. M. Stratton presiding. There was an attendance of 64. The Rev. R. F. Raffray, M.A., Ph.D., was elected President for the ensuing year. The trustees were principally concerned with the consideration of rules of procedure submitted by the Committee for the conduct of the business of the College. The rules, which with few amendments were adopted, were for the most part a codification of existing procedure, based upon usage and numerous resolutions of the trustees and committee extending over a large number of years and not easily accessible to the trustees. Considerable discussion took place over the method of election of the committee. A resolution was moved that the election of the committee for this year should be by the method of Proportional Representation by the single transferable vote. This was met by an amendment that the question of the adoption of Proportional Representation should be referred to the committee for consideration. The amendment was carried. A further resolution proposed that in future elections of the committee a postal ballot of trustees not attending the annual meeting should be permitted. The resolution was lost. In the election of

the committee, 32 nominations had been received for 25 places. The following (in addition to Mr. G. Wynn Kenrick, Mr. P. M. Oliver and Rev. E. S. Price, elected as officers) constitute the new committee:—

Mr. A. C. Bentley, Sir Felix Brunner, Miss Ellen Drummond, Mrs. M. Galloway, Mrs. Herbert Gimson, Rev. B. L. Golland, Rev. G. J. Grieve, Rev. Alfred Hall, Rev. A. S. Hurn, Mr. Ronald P. Jones, Mrs. M. H. Knowles, Mr. Stephen G. Lee, Mr. W. Vaughan Lewis, Rev. Walter M. Long, Sir Charles E. Odgers, Rev. E. S. Peters, Rev. R. Philipson, Rev. F. M. Ryde, Rev. H. W. Stephenson, Professor F. J. M. Stratton, Rev. Gordon Stuart, Rev. A. W. Vallance.

At a meeting of the new committee, held immediately after the trustees' meeting, the eight representatives of the College on the Joint Committee were re-elected, with the substitution of Rev. B. L. Golland for Rev. S. Spencer, recently appointed Principal of the College.

On the previous Monday the Acting Principal, Rev. H. J. McLachlan, unveiled a memorial tablet placed in the Ante-Chapel to the memory of Rev. J. H. Wetherall, and at the Vesper Service an address was given by Professor Gilbert Murray.

Women's League: Liverpool District.—The Annual Service was held at Croft Chapel, Near Warrington, on Thursday, June 7, 1951.

The Chapel was filled to capacity; included in the congregation were 60 members of the Liverpool District Women's League who travelled by motor coach.

The service was conducted by Mrs. Scott (Vice-President of Liverpool Women's League), the address being given by Dr. H. J. McLachlan. It was a great privilege to hear Dr. McLachlan speak on the history of Croft Chapel. He remarked how appropriate it was that the Women's League should hold a Service here each year, for this Chapel was unique in being founded by a woman.

It was due to the efforts of Ellen Yates that the Chapel was opened in 1839. She was determined that a Unitarian Chapel should be erected for the dispossessed Risley congregation. The Opening Services on this occasion were conducted by Dr. Martineau (then Minister of Paradise Street, Liverpool) and Rev. J. Hamilton Thom (then Minister of Renshaw Street, Liverpool). On the wall in Croft Chapel, near the door, a marble tablet preserves the memory of Ellen Yates.

The Services have continued at Croft Chapel since 1839. The quiet beauty of the countryside in the lovely sunshine, and the ample tea provided by Croft members were much enjoyed by all.

Essex Church.—There is, as readers of THE INQUIRER are aware, nothing new in the readiness of Essex Church, London, to welcome believers in other Faiths, and there "East and West" have often gladly "met" together to take part in worship of the One Being, in whom all believe. But on Sunday evening, June 17, a very special Devotional Service was held there. This Service—one of a series of "Festival of Britain" Meetings, organised by a Sub-Committee of the World Congress of Faiths—had received the ready support of the Rev. J. C. Ballantyne and of his Committee who gave it their willing co-operation. The Service itself, with its readings from the sacred books of the Faiths represented (which included Buddhism, Judaism, Hinduism, Muslims, as well as Christians) was deeply moving. An inspiring address was given by the Rev. Arthur Peacock, Minister of the Universalist Church and Chairman of the W. C. F. Festival Sub-Committee. This was followed by Benedictions uttered by the Rev. G. Salzberger and by the Venerable Bhikku Thittila.

PULPITS VACANT

THE following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly, and not to the church concerned: Ashton-u-Lyne; Bath; Blackpool, N.S.; Bridgwater; Brighton; Bristol, Lewin's Mead; Carlisle; Chowbent; Crewe; Nantwich; Callington, Dewbury and Wakefield; Ilminster; Liverpool, Hope Street; Newchurch; Rawtenstall; Sunderland and South Shields; Taunton; Wales—Aberdare, Old Meeting; Cefn Coed.

CALENDAR

SUNDAY, JULY 22, 1951

AMHERST, Un. Church, Shene St., 11 and 6, Rev. GORDON BEVERLEY.
ANNESTWYTH, New Street Meeting House, 11, Mr. D. L. CARRELLIO MORGAN.

ADSWORTH, Un. Ch., Knowley Rd., No Services.

AMHERST. (See Lytham St. Anne.)

AXLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTENHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, No Service.

BATH, Trist St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WARD.

BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.

BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROBERTSON.

BELFRIES GREEN (NE. SCOTLAND), Unitarian Ch., 11, Rev. F. HANSEN.

BELLSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.

BENBOWMAN, Un. Ch., Benbowman Rd., 6.30, Rev. E. W. HILL.

BENBOWMAN, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.

BENBOWMAN, Waverley Road Church and Hart Street Mission, Small Heath, 6.30, Mr. F. J. SPENCER.

BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, —.

BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITAKER.

BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.

BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.

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- BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSLAND.
 BOSTON (Lincoln), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
 BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
 BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Supply.
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. A. N. WALTON.
 BRIGHTON, Christ Ch., Unitarian New Road, 11, Mr. A. G. TARRANT, 6.30, Rev. A. PEACOCK.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Mrs. BEAVIS.
 BURNLEY, Unitarian Church, Trafalgar Street, No Service.
 BURY, Bank St., 11, Rev. F. M. RYDE, 6.30, closed.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
 CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
 CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
 CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
 CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
 CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
 COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEMAN.
 CREWE, Free Christian Church, Beech St., 6.30, Mrs. BUCKLEY.
 CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
 CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. CHALK.
 DEAN ROW, 10.45, —, STYAL, 6.30, —.
 DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
 DERBY, Friar Gate Unitarian Chapel, 11, Rev. M. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, No Service.
 DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
 EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
 GLASGOW, St. Vincent Street, Un. Ch., 11, Rev. ALEXANDER REID.
 GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.
 HALE CHAPEL, Hale Bains, 10.45 and 6.30, Rev. E. E. WRIGHTLEY.
 Anniversary Services.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNIGH HILTON.
 HENCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
 HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
 HORWICH, Unitarian Free Church, 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam St., 6.30, Rev. DUDLEY RICHARDS.
 HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.
 IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30, Rev. W. HAWORTH.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNUXTON, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORRIS.
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
 LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. WILDE.
 LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, —.
 LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
 LETCHWORTH, Vauxhall Hall, Gerton Walk, 11, Rev. R. W. SCHENCK.
 LEWIS, Westgate Chapel, 11, —.
 LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMMALL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
 LIVERPOOL, Bookle Free Church, 6.30, Mr. S. KNIGHT.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KIRK MORRIS.
 LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN GOLLAND.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
 LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11 and 6.30, Rev. JOHN C. BALLANTYNE.
 LONDON, Forest Gate, Upton Lane, 6.30, Supply.
 LONDON, Golden Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
 LONDON, Hackney, New Gospel Fk Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
 LONDON, Hampstead, Roaden Hill, 11, Rev. WALTER M. LONG.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIFFIN.
 LONDON, Hild High Rd., 6.30, Rev. G. J. G. GRIFFIN.
 LONDON, Islington, Un. Ch., Upper St., Finsbury Hill, 7, Rev. A. V. FOX.
 LONDON, Kilburn, Unitarian Ch. Ch., Quee Road, 11, Rev. A. V. FOX.
 LONDON, Lewisham, Un. Ch., High St., 11, Rev. W. WASHINGTON.
 LONDON, Leytonstone, Lea Bridge Rd., Knowles Green, 6.30, Rev. G. E. HALL.
 LONDON, Mansfield St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUNNELL.
 LONDON, Richmond Free Ch., Ossington Road, 11, Rev. G. E. HALL.
 LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. J. TYSSUL DAVIS.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Mr. Wm. SPOONER.
 LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. A. R. JOHNS.
 LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
 LOUGHBOROUGH, Victoria St., 6.30, Supply.
 LYTHAM ST. ANNES (ANSDILL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
 MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply.
 MANCHESTER, Cross Street Chapel, 10.45, Rev. G. RANDALL JONES, 6.30, Rev. F. KENWORTHY.
 MANCHESTER, Fallowfield, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
 MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45, Rev. F. COTTIER, 6.30, Rev. G. RANDALL JONES.
 MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
 MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. F. G. MASON.
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
 MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
 MANCHESTER, Stand Ch., Whitefield, 10.45, United District Service, Rev. H. B. NEWALL, 6.30, Rev. G. D. FOOTE.
 MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.
 MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWIDEN.
 MARPLE, Calver Institute, 3, each Sunday.
 MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MIDDLEBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
 MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
 MORECAMBE (see Lancaster).
 MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
 MORELEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. ERIC SHAW.
 NANTWICH, Old Chapel, 6, Supply.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
 NEWPORT, Lo. W., Un. Ch., High St., 11 and 6.30, Rev. W. J. CARTER.
 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
 NOTTINGHAM, High Pavement Chapel, 10.45, and 6.30, Rev. GORDON BOLAM.
 OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
 OLDBAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
 OXFORD, Manchester College Chapel, 11.30, Dr. H. W. STEPHENSON.
 PADDHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WANEING.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
 PLYMOUTH, Unitarian Centre, Houndscroft Rd., 11, Mrs. L. ELLACOTT, 6.30, Mr. A. G. HIFFORD.
 POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. PENN.
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
 PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
 RINGWOOD, Hants, The Meeting House, 6.30, Rev. ROSAMOND BAKER.
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
 ROCHESTER, Blackwater St., 10.30, Mr. PETER HULL, 6, Mr. DENNIS CLEGG (Y.P.L. Flower Services).
 SALT, Adkinson Rd., 11, Rev. J. WILLIAM DYER.
 SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. C. H. GREEN.
 SHEFFIELD, Unity Church, Crookwood Rd., 11 and 6.30, Rev. E. D. DAVIES.
 SHEFFIELD, Fulwood Old Chapel, 11, Mr. ARNOLD GRAVER.
 SHEFFIELD (Ainscliffe), 6.30, Rev. G. S. WHITBY.
 SHEFFIELD, Upper Chapel, 11, Rev. G. STANLEY WHITBY, 6.30, Mr. ERIC KAY.
 SHIRWORTH, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SHERBURY, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, —.
 SOUTHERN-ON-SEA, Dursley Rd., 11, Children's Ch., 6.30, Rev. E. G. GIBBS.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
 STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. BROWN.
 ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART.
 STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
 STOCKTON-ON-THESS, Wellington St., 6.30, Rev. A. J. MARTIN.
 STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSEMARY LEE.
 SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINET.
 SWANSEA, Unitarian Ch., High St., 6.30, Rev. BAIL VINET.
 SWATON, Swinton Hall Rd., 10.45 and 6.30, Mr. JOHN QUINN.
 TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KIRKLEY.
 THAMES, Old Meeting House, Addind Rd., 6.30, Rev. G. KIRKLEY.
 THORNTON, Unitarian Church, 10.45 and 6, Rev. MARICIA JORDON.
 TORQUAY, Unity Ch., Manselville Rd., 6.30, Rev. C. W. TOWNSON.
 THORNTON, Canine Unitarian Ch., 11 and 6, Rev. A. F. O. THORNTON.
 WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR W. HILL, 6.30, Rev. GRACE MURPHY.
 WARRINGTON, Cain St., 10.30 and 6.30, Rev. E. W. DENNIS.

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HALF-TIME

On June 30, 1951, the position of the Appeal Fund was—

"Half-Time" Target ... £5,000

Actually Received ... £4,100

The Committee of the Unitarian College, Manchester, wish to thank all who have contributed to this fine total.

Please keep up the good work and help us to reach £6,000 by Christmas!

The Appeal Treasurer is

A. K. Ross, 24 Brooks Road, Manchester 16

DEATH

SON.—June 25, at 18 Snowdrop Avenue, Cloughton, Rickshead, David Burns, loved husband of Margaret Sims. Cremated at Llandudno. Service conducted by Rev. E. Shirvell Price, M.A.

WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Donly Rd. (by permission), 7.30, Last Sunday in the month.

WEST BROMWICH, Lodge Road, 6.30, Mr. S. BRADSHAW.
WEST KINGS, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.

WILMOT, Flowergate Chapel, 6, Rev. W. T. WHELAN.

YORK, St. Salvator's Chapel, 6.30, Rev. G. S. WOOD.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADLAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. GLEN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JONES. Monthly service at 4.

SHEPPART, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. THOMAS. Home Telephone LX 5321.

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UNITARIAN COLLEGE Manchester

CLOSE OF SESSION PROCEEDINGS

TUESDAY, July 10, 1951

3 p.m. Sermons by two of the out-going students.

4 p.m. Visitor's Address by the Rev. G. RANDALL JONES, M.A., B.Sc., B.D.

5 p.m. Tea.

7 p.m. Valedictory Service in Brookfield Church, Gorton. Preacher: Rev. F. KENWORTHY, M.A., B.D. (minister of Cross Street Chapel, Manchester and Tutor in Old Testament Studies).

L.D.P.A. Quarterly Meeting

ALL SOULS' CHURCH, GOLDERS GREEN

SATURDAY, JULY 14

3 p.m. Business Meeting.

3.30 p.m. SIR JOHN STEWART-WALLACE, C.B. "Towards a World Religion".

4.45 p.m. Tea, 1/- each.

5.30 p.m. Service conducted by Mrs. MURIEL HILTON. "The Way of Finding God—Through Mysticism".

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ARNOLD CAMERON.

TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JONES.

VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGSON.

WINDSOR, First Federated Church, Sugart and Banning, 11, English, 7, Icelandic, Rev. P. M. PERSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnaby Rd., 11 and 7, Rev. E. H. MANN.

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CAPE TOWN, Hunt St., 11, Sunday School, 7 o'clock Service. Rev. MARGARET C. BAYNE.